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WEEKLY REVIEW.

—One would have thought that the withdrawal of the Prince of Hohenzollern from the candidature for the Spanish throne, would have satisfied the Emperor of France. But he has strongly and insultingly called upon the King of Prussia to give him a pledge that such candidature shall not at any time hereafter be permitted; and the king of Prussia declines returning any answer to this request. Thus matters look warlike. Napoleon III. has gone out of his way to embitter whatever feeling of antagonism there might be in Prussia, and to arouse the hostility of the Spanish people.

—Five of the nine persons injured by the bursting of a boiler in Duncan Road, on a recent Sunday morning, have died. The engine was kept at work night and day. Just a little before the explosion the Parsee proprietor had made his offering of sandal wood to the fire, and bowed down religiously before the flame. Max Muller, however, denounces all who speak of the Parsees as fire-worshippers.

—The report that the Pope was to proclaim the dogma of Papal Infallibility, June 29th, was a mistake. Only the day before yesterday, did the dogma pass the Council by 450 against 88 votes. One-sixth of the bishops could not see it. It now only remains for the Pope to decree it, and then anathema here and hereafter, against the man who disbelieves it, or believes history.

We would draw attention to the letter of "Citizen."

Many of our readers will have seen in the *Church Missionary Intelligencer* and other English papers, the admirable address of Colonel Field (well known in this presidency) at the annual Meeting of the Church Missionary Society. It is matter of thankfulness that one so well acquainted with the subject has been able to bear such decided testimony regarding the effects of the Gospel in this country.

Under the heading of "The Return of a Prodigal," the *Christian Times* gives an account of the readmission to the Church of England of the Rev. E. S. Foulkes, June 5th, at St. Mary-the-Less, Lambeth, by the Rev. Canon Gregory. In the course of a statement made by Mr. Foulkes on this occasion, he said:

"There was an admixture of truth and falsehood pervading the system of the Church of Rome which tended to impair the habit of truthfulness amongst Christians so seriously that Christian divisions could never be properly treated till both the system and claims of the Church of Rome had been remodelled."

Pius ix. has entered upon the 25th year of his Papacy, a thing unprecedented, it is said, since Peter, the first Pope of Rome,—only it happens that Peter was never Pope of Rome. The *Times* says of Pius ix:

"He has managed spiritual as he has conducted temporal concerns. He has reduced his Church to the same conditions as those into which he threw his State. As a Sovereign he vainly sought to enlist all the earthly Potentates in support of his temporal rule. As a Pontiff he, with as little success, endeavoured to bring the whole hierarchy to uphold his spiritual ascendency. He aimed at absolutism, both in State and Church. To the forces of one Power, and that one the least friendly, the least to be depended upon, he is indebted for his precarious, though despotic sway over his shrunken and more than half bankrupt territory. To the vote of a servile mass of his household Prelates, those that carry least weight by their personal genius and character, or by the extent of their dioceses—he will owe the establishment of a transitory though tyrannical ascendency over his clergy and laity. But the whole system rests on violence—on the Chassepot at Mentana, on a packed vote in the Vatican. It is not on such a rock that Christ's Church was built. That was not the kingdom nor the community that Peter presided over in this world. Could it, indeed, be proved that Peter's Pontificate lasted twenty-five years, and that now, for the first time one of his successors is destined to live through the same period, the coincidence could only, in the opinion of many people, appear ominous. There is often a fortuitous analogy between the beginning and the end of things. Rome, which rose as a city with Romulus and as an Empire with Augustus, fell under Romulus Augustulus."

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MODERN BUDDHISM.

"The Modern Buddhist" is the title of a work embodying the religious views of a Siamese Minister of State, Chao Phya Praklang, translated into English by H. Alabaster and published for the enlightenment of Englishmen by Trubner. We are glad to have had the opportunity of reading this book, as we think it far more important to become acquainted with a religion in the form in which it is actually influencing the minds of our contemporaries, than in that in which it may be presented in certain ancient books. This Siamese Minister, who conducted the foreign affairs of his country from 1856 to 1868, came a good deal in contact with foreigners, and has evidently had the Christian religion pressed at some time upon his attention, and perhaps upon his conscience, and he tells us in this book why he believes in Buddhism and why he does not believe in Christianity or in other religions. A good deal of what he says is for the purpose of showing that this world never had a Creator. It is quite enough to condemn any religion in his eyes that it teaches the existence of an omnipotent, eternal God, Creator and Ruler of the universe. We may remark before proceeding further that the book from which this English translation is made, the "Kitchenukit," is the first book printed and published by a Siamese without foreign assistance.

Here are some specimens of the logic of this Buddhist.

"How can it be said that God, the creator of the world, causes rain when its fall is so irregular? It seems to me that if it were so, He would of his great love and mercy make it fall equally all over, so that all men might live and eat in security"

"How is it in some years fevers prevail, in others not?—Outbreaks of fever are local, and danger is escaped by moving to another locality. Now if it was a visitation of God, there would be no running away from it."

"Some think that the world was created by Allah for the use and advantage of mankind, but I cannot believe it, when I think of the terrible rocks on which ships are wrecked, and of fiery mountains which are certainly not an advantage to man. How then can we ascribe it to a Creator?

Referring to a Roman Catholic book, he says:

"If, as they say, God when he created man knew what every man would be, why did he create thieves? This is not explained."

He gives an account of discussions with Dr. Gutzlaff. He asked about the dewas (or deities) of the Chinese; the missionary denied that these had any existence. The Buddhist rejoins: "You said there were no dewas because no one had seen them, why then do you assert the existence of a God, for neither can we see him?" The missionary points out the testimony of creation to a Creator. The Buddhist prefers to believe in a self-producing power of nature; and referring to the disease of the stone, says: "God creates in man that which will cause his death and you medical missionaries remove it and restore his health! Are you not opposing God in so doing, in curing those whom he would kill?"

We have often had occasion to observe that many who give accounts of discussions in which they have taken part, are favored by a felicity of memory which enables them to report as far as the bringing out of what they consider their strong point, and then sails them. According to the Siamese Minister, Dr. Gutzlaff, hearing the above, became angry and left him, saying he was hard to teach. Dr. Gutzlaff would have shown himself a singularly stupid missionary, if he had found any difficulty in answering the above. If not on that occasion, we have no doubt that the Siamese disputant heard, some time or other, and perhaps frequently, remarks to the following effect, though, for a reason which the Gospel sufficiently indicates, they failed to make an impression upon his mind.

The existence of pain, of danger, of difficulty, of inequalities, is no evidence that God did not create and does not rule this world. Your argument is to the effect that you have wisdom to see faults in the present system; you can see how it might have been much better; but have you any real

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ground for putting such extraordinary confidence in your own wisdom? The little child sees a watch on a high shelf, and is sure that not his father but some bad man must have put it there where he cannot reach it to play with it. Such is the wisdom of the man who is sure that this world was never made by a wise, good and powerful Being, because there are troubles and difficulties and perils in it. A very little sober unprejudiced reflection will suffice to show that what really distinguishes the inhabitants of Europe from savages, is owing to the presence in this world of difficulties and dangers and pain. Without these there would never have have been such a thing as progress. We educate the child by giving him difficult tasks, and as fast as he masters one problem we set him one more difficult; in this way his faculties are developed and he becomes a superior being to what he would otherwise have been. To say that if God had planted the seeds of disease in a system, it would be wrong in a doctor to seek his recovery, is the same as saying that if God had made a man hungry he would have no right to eat.

There are hidden rocks on which ships are in danger of being wrecked; there are volcanoes throwing forth streams of lava; therefore God never made this world; in other words, it is a bad world; a miserably defective world, a world that even I Chao Phya Praklang, can look down upon with contempt—How true it is that men love darkness rather than light. This gentleman is so satisfied with his own insight into things, that he comes forward as a teacher, and even wishes his book to be introduced into the schools of his country to take the place of other instruction. The sunken rocks and other difficulties of the seas have been the means of educating the navigator, and enabling him now to traverse all oceans and bring into close intercourse all the ends of the earth. Nor is there any form of suffering among men that has not yielded rich blessing to the human family and tended to enlarge man's acquaintance with nature and help him forward in his progress toward the government of all things.

A man must have reflected very little upon mundane things, who cannot see that there is in them a disciplinary tendency. Men are transgressors; their own hearts condemn them; they are wedded to things that are injurious to them; how fitting that they should be checked, thwarted, admonished by disappointments, losses and pains.

Chao Praklang believes in transmigration. Merit and demerit determine everything. At death a man's soul passes into that particular state of existence for which he has fitted himself. "Merit and demerit are the orderers of the place of the new birth and the preparers of increasing happiness or misery." Now here an extraordinary inconsistency presents itself. What less than omniscience can determine the exact measure of a man's merit and demerit, and to which among millions of possible births, he is to be assigned? and what less than omnipotence can sway this absolute authority over the millions of births that are constantly taking place? Unerring wisdom is supposed to be on the throne when transmigration is concerned; yet every thing around him tells the Buddhist that unerring wisdom is not!

A little reflection would show him that this doctrine of transmigration is open to the most formidable objections. For instance it is admitted that a man born blind does not remember what his former life was, and therefore cannot possibly know what sin is now being punished in him, and consequently cannot get any advantage from the punishment. He cannot tell whether his former state was better or worse than this; whether he is rising or falling in the scale of being; whether he should rejoice or weep.

It is very sad to consider that not far from one-third of the entire human family, believe in this atheistic system. And it is sadder still to think that they prefer it to the revelation that God has made, to the Gospel which he has commanded to be preached to every creature; that the Lord Jesus has no beauty in their eyes, and his teaching no attraction.

Chao Phya Praklang is now, it appears, engaged in building a temple near Bangkok, which will be when finished one of the finest and largest Buddhist temples in the world.

THE INCOME TAX.

The Government of India is seriously imperilling its prestige by the Income Tax. Of vastly more importance than the amount of the revenue to be yielded by this tax, is the confidence of the people in the wisdom, justice and goodness of their rulers, a confidence acquired very slowly and with great difficulty, and forfeited, perhaps irrevocably, most easily. It is not that there is anything terribly oppressive in the exaction of half an anna in the rupee from every man whose income exceeds Rs. 500 yearly, if this were all. Not that we should consider it a wise or just method of taxation, even if it were all. In this country it is not at all an uncommon thing for a clerk who is earning Rs. 42 a month, to have twenty or more persons helping him to consume it; he has no choice in the matter; it is like the law of the Medes and Pessians; parents, brothers and sisters, their children, cousins,—in fact just so far as the money is divisible it must be divided. His neighbour who earns but one fifth the amount, is better off than he is, and could more easily pay the income-tax, having only a wife to support. Then again the well-to-do merchant, or large house-owner, whose income is three times his expenditure, pays no higher precentage than the poor clerk. The income-tax, even if it were levied in the most unexceptionable manner, would be law, but it would not be equity. But as we have said there is a fearful amount of oppression exercised in many places, in the administration of this tax. A missionary in Bengal has been supplying evidence of this, of a very painful and suggestive character. We fear that Government have stimulated this severity, by their instructions to use all diligence in swelling the revenue from this tax, the present year. It is stated now that in the case of delinquents, the tax may by surcharges for delay, be made to mount up to 95 per cent. We know what man, armed with a little brief authority, is; we know what the Native of India, thus armed, and notified that according to his harvest shall be his reward or his punishment, is likely to be.

But the worst thing about the tax, is that it is demoralizing. Incomes are to be taxed; but in the majority of cases nobody knows a man's income but himself. There is then a very great temptation to him to misrepresent his income. The Income-tax officer says, I know this perfectly, and have implicit faith in no man; I take it for granted that the individual is trying to cheat; so I double or treble the return. The honest gain nothing by their honesty; instead of being taxed 3½ per cent. they are likely to be taxed 5 or 10 per cent. We say that a tax of this kind is in the nature of things most demoralizing; it tends to sap the foundations of probity and confidence, upon which society at the best imperfectly rests. And it is most impolitic. We can imagine the bitterness toward the ruling power that will remain in the minds of those who have been taxed for an income that they never had.

And now it appears that there was no such deficit in the public finances, that our financiers imagined, and that there was no necessity for extraordinary taxation.

PROPHECY.

We now present our readers with the remainder of the valuable and highly suggestive letter on Prophecy, two extracts from which we have already published. We need not withhold from our readers the information that this letter is from the pen of the Rev. J. W. Knott of Peshawur, of whose startlingly-sudden death, our last issue contained a notice. This letter was written May 28th, exactly one month before the day of his departure to be forever with the Lord. At the time it was written he had not seen our articles on the Second Advent, published after May 21. We have an example of 'unconscious prophecy' in his remarks upon the early removal of devoted Christians.

"It appears clear to me that the millennial state will be literally the kingdom of the saints of the Most High. This I gather from Dan. vii. 18, 22, 27, compared with Dan. vii. 4,5,6, and many other passages of Scripure. But in Daniel vii. be it observed especially, we have the *interpretation* of a symbolical vision. I infer then that the reign of the saints will be literal; and it is worthy of God that it should be so. It is fit and right that the Church should rule the world—that which is spiritual rule that which is fleshly—the heavenly that which is earthly. To this truth Popery bears a witness like the homage which vice pays to virtue. Papal Rome has counterfeited the kingdom of Christ, and has *hitherto* beguiled by this counterfeit many simple and true souls, who saw by the Scriptures that it is promised that Christ and his saints shall rule the world, and who believed the mouth of the little horn speaking great things, and thought that the kingdom of Christ was being established by it. But now that Antichrist has failed in the counterfeit, it is time for the Lord to bring in the True Kingdom. In another sense, it is time for him to lay to his own hand. Does not all that we read in British and American papers—much which we read in your paper, tend to show that it is time for the Lord and His saints to take into their hands, even in free Protestant lands, the politics, the education, the public amusements, the police, the sanitary arrangements of our modern society? The aspirations of your friend Vishnoo Bawa Brahmachari, (*Bombay Guardian*, May 14) are not illegitimate. I believe that according to the sure word of prophecy they will be satisfied in the millennial kingdom of Christ and his saints. The essential conditions, which in your article you prescribe, will be fulfilled in that kingdom. The coming of that kingdom, I believe to be an essential part of the Gospel of Christ; and we are not declaring the whole counsel of God if we withold it from our hearers. Twice in the course of my ministry I have been allowed to see the power of this truth exerted on the hearts of men who had held and acted out extreme revolutionary and socialistic opinions. In the case of one man, who had been also an avowed unbeliever, the first softening of the heart towards God appeared in his response to a description of the glories of the millennial reign: "God grant it may be so." The other man

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ho had written a eulogistic life of Robespeirre, id, "I see my mistake now; I never was an idel, I never denied the divinity of Christ, but nade an abstraction of it, and I thought that men could only be brought to attend to his achings and example, a reign of perfect right-usness could be established, and then how ppy the world would be. But I see now that is can only be effected by the Spirit of Christ, t by merely human workings." You will say 'I- uite agree with this;' but what drew from the oor man his simple confession was a full animat-d and heartfelt description of the coming ories of the Millennial Kingdom.

But who are the saints who are to rule the rld? Do you know any *living* saints whom ou would like to see intrusted with absolute ower over the world? I do not. Being what we e, the corruption of the mind of the flesh re-aining even in the regenerate. I should fear for e men committed to the charge of saints; and should fear still more for themselves. Are we -day stronger and holier than the Reformers ho failed when intrusted with rule? But no uch objection can apply to that order of saints ho having in an especial manner suffered for hrist, shall be raised from the dead to reign ith him in an especial manner, according to *prima facie* interpretation of Rev. xx. 4-6. hy should such a resurrection and subsequent ode on earth of the saints be thought incredi-le when Lazarus and others lived among men fter passing through literal death and resusci-ation? Or perhaps the case more strictly ana-gous is that of the saints who arose from the ep of death when the earth quaked at the cruci-ion of our Lord, and who certainly remained earth until after his resurrection (Matthew, vii. 51-53); and it would be just as easy for ch a risen saint to remain on earth for a thou-nd years, as for one day. (By the way, accord-g to the reasoning in the article on the Second dvent in your publication of the 21st. the illennium ought to last not a thousand days, ut just one day.*) But to return. With what hrist-like tenderness, sympathy and wisdom ould such risen saints, rich in the personal ex-erience of sufferings themselves, and in the eculiar trials of this dispensation, minister to he sicknesses and infirmities of their fellow-men, adly leaving their glorious rest to be the ser-hts of those committed to their charge, after e pattern of him who came not to be minister-d unto but to minister—who emptied himself o become the Servant and Saviour of men. In ch risen saints, there would have been no anger of falling, or error, or partiality, but eace, love and unfailing prudence, and per-ctly chastened equity. It was to share in is kingdom and rule, by virtue of the rst and peculiar resurrection, *exanastasis*, hich St. Paul was striving after, as he ells us in Phil. iii. and as to which he was ot certain that he had yet attained it, where-s he had been long certain of his acceptance in Christ and of participation in the general resur-ection unto life, and of which he implies that it vas not revealed to all alike, or perhaps at *every* tage of spiritual experience—"and if any man be otherwise minded God will reveal even this unto him." But I must not dilate on this subject. There is such a thing as following the Lord *wholly*, and to this is attached a blessing analo-gous to the reward bestowed on Caleb and Jo-shua. Alas, one may see it and not attain to it. But if there be such a special blessing, it ought to be an object of desire to Christians in so far as it is revealed to them; and not only of desire, but of practical effort and striving. If there be such a prize and special crown, it may explain too the method of God in removing some of His most devoted servants, so soon, when they appeared to be most usefully employed in His service. They have attained the crown, and are reserved for the coming kingdom which is to be the great scene of their ministry, and not this dispensation. So too, perhaps, may be explained the peculiar trials of this dispensation. In no other way, except by suffering under an apostacy of Christendom, could the saints, who are to rise and reign with Christ, be conformed in suffering to Him who suffered under an apostacy of Israel, and under institutions of divine authority, but fallen and corrupted.

"But I must draw to an end. Briefly, I believe object of the Millennial Kingdom to be, to mend Christ and his Gospel to men by a am of absolutely righteous rule conducted under his Spirit by his risen saints. Christ-like men fitted by *experience* to be rulers and shep-herds, kings and priests, under Him, so that the earth being very populous, under the arrangement of an all-wise and absolutely just rule, during a long period, perhaps 360,000 years, an innumer-able harvest of saved souls may be gathered in, to the praise of the glory of his grace.

"I have written thus fully and freely, to reach if possible by full communication the mind of a dear Christian brother writing in your paper, that either he may convince me, or that he may modify his interpretation of prophecy so as not to reject what are, to many Christians, most hopeful and joyful pros-pects, but that he rather may see his way to give the support of his able pen to truths which we think are practical as concerns the present, as they are cheering to us as concerns the future. Perhaps even now the writer and myself might not be found to differ much as to the obligations which lie on our hearts and conduct. Personally to be kept in the simplicity which is in Christ, would be the desire of both; and as regards missionary work, we should both agree that God has set His seal on the methods and the spirit which He will bless, by His dealings with the Church in Madagascar, the South Sea Islands, Africa, Burmah, and many parts of India —that His Church is gathered out of the world and unto Him, simply by His Word and by His Spirit—that His special blessing and power rest on the diffusion of His written word, and on the wholehearted preaching of none, save of Jesus Christ and of Him crucified—that so far as men can, we hinder or mar the word by want, as indi-viduals or churches, of the simplicity which is in Christ,—but that there are many cheering tokens that the Holy Spirit is powerfully working to awaken in believers the desire to be conformed to Christ, and, being sealed by his blood, to glorify him by practically walking as his disciples—that we painfully feel, day by day, how far we come short of this standard, and how much we need of the power from above to work in us and through us *mightily*—and that in whatever way and under whatever condi-tions—it may please God to carry *that* on powerfully, which He has now essentially and in principle begun to work under condition of our weakness and liability to error and sin, we both should rejoice together in seeing His blessed pur-poses accomplished, and His name hallowed, His kingdom come, and His will done on earth as it is done in heaven."

* This would be putting a pressure upon the text, (2 Peter III. 8) greater than is demanded, we think.—*Ed. B. G.*

THE SECOND ADVENT. XXIV.

We believe that the interpretation which we have given of the thousand years of Rev. xx. is fitted to remove the principal cause of the difference which so strongly separates the pre-millennarian and post-millennarian students of prophecy. Let us look for a moment at this difference.

The one party believe that while matters are essentially as they now are, the Lord Jesus Christ shall come from heaven in visible glory, and terminate the existing dispensation, and reign with his saints over the whole earth. The other believe that he will not thus come in manifested personal glory till after the thousand years, and that the millennial period of purity and felicity is to be ushered in by the blessing of God upon the evangelistic efforts of the Church of Christ. Both parties believe that there are to be at least a thousand years in which the cause of Christ shall be in a glorious ascen-dency; though many of either party have no difficulty in multiplying the period of 1,000 years by 360.

They that see in the Scriptures the pre-millennial coming of the Son of Man, are astonished beyond measure that any Christ-ian should imagine that a thousand years are to precede that event; and the same astonishment is expressed at *their* view by those who differ from them; and no one can read the works written on either side of this controversy without seeing that there is a great deal of force in the arguments on both sides.

We believe that there is to be a Sabbath for the world, a period of felicity and purity; but we believe that this period differs from all the preceding eras of our earth in its enduringness. It shall be an everlasting Sabbath, not darkened by the apprehension of a return of the great enemy; St. Helena and not Elba; a new heaven and a new earth wherein dwelleth righteousness. But the 1,000 years of Revelation xx. is to some extent clouded over by the anticipation of the last great contest when Satan shall have escaped from his place of temporary impri-sonment, and shall find great armies of the foes of Christ ready to be swayed by him.

But let us regard the expression 'a thou-sand years' as symbolical, like the enumera-tions of this book, generally, and like the other features of the description to which it belongs; let us consider the expression as denoting a period which shall be in many respects as a thousand years, yet really a brief one, and we shall find that most of the difficulties urged by the pre-millennarians and post-millennarians against each other's views are obviated.

We find ourselves constrained to admit the force of the many emphatic utterances of our Lord and of the apostles concerning his coming at a time when men are generally unprepared for it, unexpectant of it. The people of God are to be ever waiting for the coming of the Son of God. 'He shall so come again in like manner as he departed,' is the watch-word given by the angels to his disciples at the very time of his ascension. On the other hand we are told that the saints shall take the kingdom, even the greatness of the kingdom under the whole heaven and possess it for ever. Some of the parables teach the world-wide diffusion of the Gospel. God's word shall not return unto him void; it shall accomplish his pleasure; the mountains and hills shall break forth before his messengers into singing; the earth shall yield its in-crease; it shall be full of the knowledge of the glory of God. Christ is with his people always, unto the end of the world.

This is the dispensation of the Spirit. It is expedient for you, says Christ, that I go and that the Spirit come. The corruption of man's nature has been waging a stubborn, persistent battle with the Church, the Gospel, the Spirit, and has only very partially been defeated within the limits of the church itself. But is not the Holy Spirit omnipo-tent? omnipotent in this particular sphere of man's corrupt nature? omnipotent in the conflict with the rulers of the darkness of this world, with spiritual wickednesses in high places, with the sin that lords it over Adam's posterity? Sin is terribly invin-cible, and it was fitting that there should be the fullest display of its power over man; and it was also fitting that it should be signally demonstrated that a partially consecrated church is not an instrumentality by which this world can be won to Christ. The grand aim of man when Christ was in the world was to minimize his influence; and since his ascension the grand aim has been to mini-mize the influence of the Holy Spirit. But it is none the less true that the Spirit of God is omnipotent in the region of spirit, in the matter of glorifying Christ; and it is not to

be believed that he will give back the enterprize to Christ unaccomplised. This method of dealing with sin is that which Christ himself has instituted, and it is not for a moment to be supposed that the method is an inadequate one. The Holy Spirit is the author of all holiness ; without Him no man can call Jesus, Lord.

Well, how find a place for these varied teachings of God's word in our pre-millennial or post-millennial schemes? This is the difficulty: but it is a difficulty caused chiefly by the idea that a long period of 1,000 or 360,000 years must come between the great victory of Rev. xix. and the descent of the New Jerusalem. The Holy Spirit has resources which he has not yet developed. In the apostolic age his power was put forth prodigiously beyond what we now see. We fully admit that the world is not now being conquered for Christ. After 3½ centuries of the Gospel, with tens of thousands of churches dotting the entire land, and appliances for the popularization of Christ's truth of which our fathers did not dream, what see we in Great Britain? The thought of England as represented in the press of the day, is it not something very different from Christian thought? How very small is the minority composed of those who give evidence that they are under the guidance of the Spirit of God, and have a genuine love to Christ, and may be called his witnesses. Five millions in England never enter, it is said, a place of worship. The working classes are scarcely represented there. Britain is a very small portion of the globe, and has been marvellously favored in the matter of Gospel privileges. Is it much of a wonder that many in these days should doubt the possibility of the world's conversion? And certainly, while we refuse to honor the Spirit of God, the thing is an impossibility. But we are not to judge of the mighty power of the Spirit, by what we see. He is here to glorify Christ, and is able to do it in a way of which perhaps we may not form a conception. The entire work of transforming the believer into the likeness of Christ, of causing believers to love each other as Christ loves them, of sanctifying them by the truth, and of destroying the work of the devil is His. The manifestation of the sons of God, and in them of the Son of God, is His to effect. At the first effusion of the Spirit, the contemporaries of Christ were permitted to see, according to his promise, the Son of Man coming in his kingdom. We have as yet seen but the first-fruits. The Glorifier of Christ knows how to cause the day-star to appear in our hearts, and knows how to cause the sign of the Son of Man in heaven to appear, harbinger of the great white throne and of Him that sitteth thereon.

WHAT IS TRUTH?

That servant who knew his lord's will and prepared not, shall be beaten with many stripes. (47) Every servant knows that his business is not to do his own will, but the master's. He has been constituted a servant upon that understanding, and it is on this ground that he enjoys the privileges of the house, protection, a home, food and raiment. He is to find his pleasure in doing his master's will. As that is his business he must take pains to know his master's will, to know what particular work is expected of him and how to do it. He is not worthy of the name of a servant if he neglects to inform himself of this, and studies simply his own gratification. He is acting the master, usurping the place of the master. All men are created to be the servants of God and have no business in this world and no right to any place at the table of His bountiful Providence, except upon this understanding. They receive daily bread that they may give daily service. For the most part they give themselves no trouble to ascertain what the will of the Master is, but, so far as they can, they take up the position of master and seek their own will. The parable of our Lord has reference especially to his church. He recognizes the fact that some will be much better acquainted with his will than others, will have much better opportunities than others. How vastly greater are our facilities for knowing his will, than those that were enjoyed half a dozen centuries ago. Every one called a Christian can read the Bible for himself, and helps for coming to the knowledge of it abound on every side. If his time is very much taken up with the labors of his secular vocation, others are giving their whole time to the work of ascertaining for him what the will of the Lord is. Much therefore is expected of this generation of Christians, and they may expect to face a far more rigid scrutiny in the coming juddment, than others who have been less favored in the matter of privilege. Men that knew comparatively little of the will of the Master and had not the opportunity of knowing it, shall meet with proportionately less of the Master's displeasure.—Ministers and teachers and all who have much time for the study of the word, have great privileges and proportionate responsibilities. The severest displeasure of the Lord will be upon those who have preached the word without giving evidence of the power of it in their walk and conversation. 'Be not many teachers, knowing that such shall receive the greater condemnation ;' aspire not to the dignity and elevation of the teacher's office, knowing that your deficiencies will only be the more salient in such a position ; your condemnation will be severer ; though, if the Lord call you to the office and you faithfully discharge its duties, great will be your reward.

I am come to send fire on the earth ; and what will I, if it be already kindled. (Luke xii. 49) Perhaps the reference is to Ezekiel x. where the man clothed with linen went in among the cherubim, and filled his hand with coals of fire to scatter over the city. And John the Baptist announced the Messiah as one who should burn up the chaff with unquenchable fire. Perhaps the disciples were still wondering at the words of scorching severity addressed to the Pharisees, (xi. 37-45). Suppose ye that I have come simply on an errand of peace? There is a necessary antagonism between my words and the will of men, like that between fire and its fuel. Men insist that they have the proper conception of what is required of them ; the conception set forth in my life and teaching is altogether opposed to that, and is therefore hated by them. I hold this fire, as it were, under a certain restraint ; I conduct myself in such a way that the animosity of my enemies is baffled ; my language and demeanour are largely conciliatory ; the time is not come for an open rupture ; but it is fast hastening.

I have a baptism to be baptized with ; and how am I straitened till it be accomplished! (50.) We are again reminded of the words of John, He shall baptize you with the Holy Ghost and with fire. He himself is to pass through a baptism of fire ; not that there is anything in him to be purged away ; but He is the sin-bearer of his people, and the fiery baptism serves to show that the prince of this world has nothing in him. Jesus felt himself greatly straitened in his Jewish ministry ; the nearer that the time came for the fall of the barriers of Judaism, the more ardently he longed for the moment when the grace and truth that were so divinely conspicuous in him could make their way to all nations. Until he should have suffered and risen from the dead, he was thwarted and hampered in the revelation of himself to his disciples. A great deal that he spoke was in cipher and the key could only be furnished by the cross.

Division. (52) The ties that God has ordained by the institution of the family, are used to hinder men from obeying the call of God. Nor is there anything more formidable than this in the way of the Gospel. In India it has expanded itself into the Caste system, and all religion is summed up in the obligation to preserve inviolate this uniting bond. In defence of this men are taught to show all that devotedness and consecration and spirit of sacrifice and invincible faithfulness which God requires for himself. The call of Jesus is necessarily in direct antagonism to this, and Christ will not have the fact that it is so disguised. There must be division, the breaking up of these associations which frown upon the Gospel, in order that Christ's salvation may reach sinners.

Ye hypocrites, ye can discern the face of the sk and of the earth ; but how is it that ye do not discer this time? (56.) What we call inconsistency, Chr calls hypocrisy. Hypocrisy is the endeavour to appe different from what one really is. Men wish to praised for their sagacity in anticipating changes weather by observation of natural phenomena; the very success in this only brings into more stri ing relief their blindness regarding the gre moral changes that God is bringing to pas their ignorance, in fact, of God's word. Chri the light of the world in whom are all tre sures of wisdom and knowledge, comes into th world with that which alone can save it from pe dition ; he finds the men of thought, the studio the enquiring, the scientific, the philosophic, pr foundly occupied with subjects that would be portant if the grand question of the soul's safet had been previously settled ; but seeing that th question is quite unheeded, how extraordinari foolish must their wisdom appear to him and ho wildly senseless their learning. I have sounded th depths of the ocean even where it is deep enou to bury the Himmalayas and ascertained what cre tures dwell there, says one ; I have examined th primeval strata of the earth, and found out what form of life there were many myriads of years before ma was created, says another ; I have investigated th heavenly bodies and found out the constitution suns so distant that years are needed for their lig to reach us, says a third. All very well, and ma thanks for what you show us ; but did you fir seek the kingdom of God and his righteousness You are feverishly eager to know the opinions men regarding you ; but do you not care to kno what Christ, the image of the invisible God, think of you? What if you should hear him speak you as hypocrites, scientific hypocrites? Inte upon ascertaining the number of scales on the wi of a butterfly, and indifferent to the messa brought from the very throne of God by a divi ambassador. Professing to be philosophers, love of wisdom, and yet when the Wisdom of God b comes incarnate, turning away with indifferen The true lover of wisdom will care more for a gra of what God calls wisdom, than for tons of wha others may so designate. A great deal of wha passes for the love of wisdom and knowledge, merely a disguised form of self-love, a desire t attain to a position (some little hillock, a dunghil better than nothing) from whence they can look down upon their fellow-men. There were some d tinguished Rabbis in Jerusalem in the days Christ and afterwards, and many, like Saul Tarsus came from afar to sit at their feet and drin in the combined lessons of philosophy and religio But which of these great teachers had sagacity discern the signs of the times, and to tell the rule and people that they were guiding the barque state upon destruction, that the course they we pursuing would bring about the speedy overthro of their city, temple and polity!

CORRESPONDENCE.

To the Editor of the Bombay Guardian:

My dear "Guardian,"—In the report of the Bom bay Criminal Sessions on Wednesday the 12t instant, we read that Henry Rawlinson, a European was sentenced to receive fifty lashes for thef committed in a dwelling house, and that in passing sentence the Judge said he did not see at all wh European subjects should not have the same punish ment, as Parsees, Hindoos and others natives, in lieu of that provided for the offence in the Indian Pena Code. Now no right-thinking man will dispute the maxim of an equal and impartial administration of the law without regard to colour, caste or creed but there are certain considerations affecting th existence of Europeans in this climate which can not be ignored, and I for one, should hold th physical torture of fifty lashes to a European i this climate, a punishment of excessive rigour. T say nothing of the moral degradation, bad though that be, consider the probable effect on the suffere of the lacerations caused by fifty strokes of th cat-o'-nine tails, in this climate,—the smalle abrasion of the skin is often most difficult t heal, and causes suffering. Will any good Samaritan tell us what the state of Henry Rawlinson is after undergoing his punishment—is he thrown out uncared for in the streets of this heathen city—or has he friends who can pour in the oil o Christian charity? Should help be needed to pu him in the way of regaining the position of an hones man, help will, I am sure, be forthcoming from fellow-countrymen.—Yours faithfully,

Bombay, July 15th 1870. Citiz

Epitome of News.

Saturday, July 9, 1870.

—*Times of India*: "We are glad to learn good accounts of the rain-fall in Marwar. In the last week of June there was a plentiful fall, the wells were completely filled, and the tanks well supplied. Cultivation was in progress throughout the land, and in many places the grain crops were a foot high."

—*Bombay Gazette*: "The Prince of Hohenzollern is, we presume, the Prince Charles Antoine, the head of the Roman Catholic house of Hohenzollern-Sigmaringen, Military Governor of the Rhenish Provinces and the province of Westphalia. He is one of the so-called mediatized princes who abdicated their sovereign rights to the Prussian king, during the troubled period of 1848-9. His second son is the young man who, in 1866, made a romantic trip to Wallachia, with a carpet bag for his luggage, and found himself Prince of Roumania the next morning. The mother of this fortunate youth was the daughter of Stephaine, Grand Duchess of Baden, who, as Countess of Beauharnais, was the adopted daughter of Napoleon I. If we have hit upon the right person, the facts we have stated will throw some light upon the reasons why the French Government have thought it expedient to interfere in Spanish affairs. The voice, they say, which nominates Hohenzollern, may be the voice of Prim, but the hands are the hands of Bismarck."

—The *Calcutta Examiner* asks if *belladonna* is not an antidote to opium, and why it was not administered in the case of Manockjee Shapoorjee Kaka.

—*Overland Mail*, June 17: "The Government have made important concessions to the extreme Liberal party on the Educational question.—President Grant, in a special Message to Congress, disparages the claims of the Cuban insurgents to be recognised as belligerents. The debate on the Message is likely to lead to changes in the Cabinet.—The number of persons said to be missing in Constantinople since the conflagration is 2,400. More than a thousand dead bodies have been found.—A new Reformation in Germany is spoken of, as a probable result of the Infallibility controversy.—The construction of the St. Gothard Railway is being made the subject of political consideration at Paris.—The directors of the Monarch Insurance Company have been committed for trial on the charge of conspiracy.—A trial of 300 brigands, of whom it is expected 200 will be condemned to death, is about to take place in Hungary.—Amongst the deaths recorded this week are:—Lady Egerton; Major-Gen. T. Williams, C. B.; Major-Gen. Sir A Bogle, Knt.; Col. J. E. Arthur, Political Agent at Pahlunpore; Col. J. W. Watson; Dep-Insp-Gen. D. Maclachlan, M. D.,; Dep-Insp. of Hospitals O. S. Donnall; Mr. W. Preston, late of Calcutta; Mr. J. Du Pre; M. R. Christie, late Surgeon H. E. I. C. S.; and Rev. T. Prothero.

"At the General Assembly of the Irish Presbyterians, held at Belfast, the question of the sustentation of the ministry was introduced. £30,000 was the sum said to be wanted, of which 22,000*l* was subscribed on the spot."

"A hair merchant lately arrived at a German village, and exhibited to the inhabitants a paper which he certified to have been sent from 'Sainte Association,' formed for the purpose of collecting the hair of girls and young women and weaving it into a cope for the Pope, to be presented to him on the day of the proclamation of his infallibility. Numbers of women were thus deluded and submitted to be shorn; and it was not till the 'merchant' had departed that they found the hair was intended not for His Holiness, but for chignons and false plaits."

—*Morning Post*; Pera: "Incidents of the most painful description (the writer says) have not been wanting. Whole families have been found, the members locked in each other's death embrace. Some few have been removed from the cellars of their house still groaning in life, but only to expire on exposure to the air. I hear that the number of houses burnt down is computed generally at 8,000. I understand that the total amount falling due from London Insurance Companies is estimated at somewhat over 100,000*l*. On the evening of the fire the Sultan rode up from his palace to the scene of disaster, but His Majesty's approach was cut off at the Taxim by the showers of sparks and the heat. In the morning His Majesty in person superintended the turning out of the troops from some large artillery barracks just beyond the Taxim, to make room for distressed families, and also ordered some 2,000 tents to be immediately pitched on the parade grounds adjoining. Here are now located some thousands of burnt-out poor people, who receive their daily rations of rice, bread, oil, and meat at His Majesty's expense. The Sultan has also issued strict orders to the imaums, or priests of Mussulman quarters, to in no way hinder the letting of houses to distressed Christians."

Monday, July 11.

—Charles Dickens, it is stated, leaves, including the value of his copyrights, nearly £80,000 for his family.

—*Bombay Gazette*: "The commotion created amongst the Baboos in Calcutta and elsewhere, by the baptism of a young native convert, through the influence of one of the zenana teachers, appears to have extended to Simla, where the Baboos held a meeting, on the 29th ultimo, and resolved that whoever among them should permit the entrance of a zenana teacher into their harems should be put out of caste."

—Same; London: "Charles Dickens was buried in Westminster Abbey on Tuesday morning as stealthily as if his funeral had been that of some unpopular prince or noble whom the people hated while living, and would not have respected even in death. But the instructions of the will seem to have been so precise that the family could not dare to violate them by letting the funeral be public. Indeed, it is questionable whether they have not departed from the spirit of these instructions in consenting to let Westminster Abbey be the great novelist's place of sepulture. It is difficult for a reader of Dickens's books to believe that he would have liked to lie in the Abbey. He rarely speaks of a cathedral without a shudder. In one of the numbers of Edwin Drood, Mr. Grewgious, peeping in at the great western door of Cloisterham Cathedral on a fine afternoon, says: 'It's like looking down the throat of Old Time;' and the author goes on to contrast the gloom of the church with the freshness and brightness of outside life: 'Old Time heaved a mouldy sigh from tomb and arch and vault; and gloomy shadows began to deepen in corners; and damps began to rise from green patches of stone; and jewels, cast upon the pavement of the nave from stained glass by the declining sun, began to perish. In the free outer air, the river, the green pastures and the brown arable lands, the teeming hills and dales, were reddened by the sunset; while the distant little windows in windmills and from homesteads shone patches of bright beaten gold. In the Cathedral, all became grey, murky, and sepulchral.' It is probable that a writer whose love of nature was so intense would have preferred fixing his last resting place in a quiet country churchyard, to lying at the feet of Handel and the head of Garrick, in that gloomy and saddening Poets' Corner, with Shakspeare, Addison, Thackeray, Macaulay and 'the great Duke of Argyll,' looking down upon his grave."

—Fall of rain in the Fort up to Saturday, 29 inches.

—We learn from the *Homeward Mail* that Government intend to send an English officer with presentation copies of the official record of the Abyssinian Campaign to the different crowned heads of Europe.

—*Times of India*:—"It has hitherto been an easy matter for a Koolin Brahmin to marry as many wives as he liked, because it has not been the custom to support these wives, and none of the wives, till the other day, have ventured to enquire—'What saith the law on the subject?' One gentleman, however, who is described as 'a first-class Koolin Brahmin,' had six wives, and one of these he neglected; by no amount of entreaty could she prevail upon her husband to call at her parents' house, and see how she fared. So she 'took the law of him,' and obtained a decree in a subordinate Court for Rs. 15 a month. The 'first-class Koolin' would not pay, and the vindictive hussy applied to the High Court for a writ of execution. The neglectful husband was arrested, and brought before the Court for commitment. Defendant, amid unfeeling laughter, pleaded the custom of his class, and his inability to maintain six wives. Mr. Justice Jackson told him he had nothing to do with the custom of his class: he must maintain his wife or go to jail, on four annas a day as diet money. Seeing that his income was formerly Rs. 65 a month, this reduction was considerable. And what will the five other wives say? The case, it is said, has created great excitement among the Koolin Brahmins, especially among those who have a multiplicity of wives, and as a rule do not support them."

—Lord Napier points out that the fees demanded in Government English schools might well be increased.

—*Friend of India*:—"The *Indian Mirror* sketches the life of Kally Koomar Dass, Bengalee *litterateur*, who died on the 18th ultimo. Baboo Kally Coomar Dass was a self-made man who had picked up some education at the Hare School and Calcutta Medical College, but who chiefly derived his information from an extensive reading. When the French Revolution of 1848 broke out, he was so affected by ideas of liberty that he settled in Chandernagore. According to the *Mirror* he had been connected at one time or other with almost very newspaper in Calcutta, daily or weekly. His death was brought on by intemperate habits."

"The Rev. Mr. Barton lately urged the Church Missionary Society that the time had come when an effort should be made to obtain from Her Majesty's Government the recognition of religious education, by including religious knowledge among the optional subjects taken up by candidates for the B. A. degree in the Indian Universities. The Secretaries of the various Missionary Socities have resolved to meet for the purpose of applying to the Duke of Argyll on the subject. The proposal is one of strict neutrality and is sanctioned by the charters and the practice of the Universities."

We understand that the Rev. Mr. Barton has been appointed Secretary of the Church Missionary Society, in place of the Rev. Mr. Venn, lately retired.

—Reuter's express, Galle, July 11: A treaty of commerce is spoken of between Japan and Peru. —A treaty between Russia and Japan is also mentioned.—Some excitement exists as to the anticipated joint expedition against the Coreans. Extensive preparations are reported as being made.—In Yunan the Imperialists it is reported are successfully resisting the Mahomedans. —At Nanking there is great excitement again against foreigners. Kidnapping children is the cause, five men being beheaded for this crime. It is reported that the missionaries had left and a gunboat asked in expectation of a riot.

—An earthquake near the Black Sea has broken the Indo-European telegraph line.

—The buggala which was a convenient distance from the *Aurora* when she took fire, has been brought to Bombay from Jaffrabad by the police.

—A boa 18½ feet long and 2 *feet in diameter* with a pig inside, has been killed in Bengal.

Indian Church Gazettee: "An important step has been taken in a direction which many would think needless perhaps—*viz.*, that of secularizing the clergy. The bill for removing the civil disabilities entailed by Holy Orders has passed the second reading. It enables clergymen to relinquish the office of priest or deacon in a given ecclesiastical form, whereupon after six months' delay (interposed to prevent a clergymen who has incurred ecclesiastical censure from thus escaping it), the Bishop registers the deed, and all civil disabilities are removed. If he wishes to revoke his relinquishment, and to return to his clerical work, the Bill provides a machinery for his doing so, but that requires the consent of the Archbishop. The second reading was carried by 81 (137 to 56). The feelings with which this bill will be regarded by earnest churchmen will be of a mixed character. On the one hand, there is a great evil in looking upon Holy Orders as a mere profession to be put off and on at will; on the other hand, there are many clergy whom it would be a great gain to eliminate from the ranks of the Priesthood."

—*Madras Observer*. "We copied in our last an extract from the *Manchester Guardian*, printed in the *Pall Mall Budget*, to the effect that if Archbishop Manning returns from Rome, as is expected, with a Cardinal's hat, he will on being presented at Court by the Duke of Norfolk, claim to take precedence, not only of his Grace as Premier Peer of England, but of Archbishop Tate as Premier Prelate. As prince of a foreign state, this would not so much provoke comment; and as the law now stands, it could only be in that capacity that he could be received. But the Government Bill now pending in the House of Lords will remove the penalties which now pre-

vent him from assuming the style and title of Archbishop of Westminster, and he will consequently present himself as Cardinal Archbishop thereof. At present, Cardinal Cullen takes precedence at the Viceregal Court and table of the Duke of Lienster, of the Primate, and the Chancellor of Ireland. But he is not recognized, and cannot be by the law as it stands, as Archbishop of Dublin. When the Titles' Act shall have been repealed, he will, as a matter, of course, assume that appellation; and thus the same question will be raised, in all probability, on both sides of the Channel.

"We naturally ask as we read such a paragraph, Have the people of England come to believe that the Reformation was a mistake, and that the time is now come to restore the Church of Rome to the status it occupied there at the time of Henry VIII? It was in 1851 that the Ecclesiastical Titles' Bill was passed, wrung as it was from the ministry of the day by the clamours of an indignant people; and now, not only has that indignation passed away, but the spirit of caressing has taken its place, and scarlet-mitred cardinals are welcomed to the foot of the throne to the exclusion of the nobility, to whose prowess in days of old that throne owes its existence. The press may pooh-pooh Pino Nono and his pretensions to infallibility and supremacy, but what cares he while the Cabinet and Parliament, and a large section of the Bishops and Clergy of England, are doing a work he could not have done for himself, and once more bringing England under the dominion of the Papacy? Let her take heed lest, being found amongst the kingdoms of the Beast, she be not destroyed amongst those found in confederacy against the Lord at His appearing; and let God's people draw nearer to Him and to one another in holy alliance and communion as they see these many tokens that the end draweth nigh."

Wednesday, July 13.

—24 ancient coins and medallions, chiefly of Roman worthies of about the time of Christ, were sold by auction last month in London for £3,148-10-6.

—Dr. Narayan Daji is calling attention to the valuable medicinal qualities of the *Ailantus Excelsa* of Roxburbgh, a plant that grows in many parts of India.

—*Indu Prakash*: "We have been given to understand that the Bombay Association is about to address Government on the consequence of the decision of the Hon. Mr. Justice Gibbs and the Hon. Sir Charles Sargent that the Bombay Legislative Council has no power to legislate for British-born subjects. It intends, we hear, also, to bring to the notice of Government the present state and requirements of the Colaba Lunatic Asylum, the attention of the Association having been drawn to the subject, we believe, by the death by rib-breaking of the lunatic Ganoo."

—*Times of India*: "On Monday last a Mahomedan girl named Mayabaee about nine years of age, was killed under a waggon on the G. I. P. Railway line at Waree Bunder. She was sitting under the waggon to take shelter from the rain when the train of waggons was shunted, and she was crushed under one of them, receiving frightful injuries which resulted in her death three hours after."

At the inquest the policeman on duty said that it was a common thing with the Natives to go under the carriages when his back was turned. We recommend that he should not turn his back.

—A Native correspondent says that 1,500 *men and animals* lost their lives by the flood at Indore. This grouping together of men and animals is quite characteristic.

—*Daily Examiner*: "It is said that the orthodox Hindus are about to hold a monster meeting in the Town Hall to protest against Mr. Justice Norman's decision in the case of the Kulin Brahmin who has been sent to jail for refusing to support one of his numerons wives."

—*Daily Telegraph*; Festiniog Railway: "The gauge of the line, as the public may know, is only 1 foot 11½ inches. The ordinary engines weigh about ten tons, coaled and watered, and the tenders a little over a ton. The passenger carriages are, for the most part, seated longitudinally, the passengers sitting back to back. This arrangement of course, brings the centre of gravity immediately over the rails, and renders the wide projection of the carriages over the line on each side of comparatively little consequence. The carriages are about 6 feet wide and [illegible] high in the centre, and each is seated for fourteen passengers. A few third-class carriages are seated crossways, and are necessarily narrower than the others; they have accommodation for two and three passengers on each seat. Diminutive though these vehicles are, they afford as ample and comfortable accommodation as the enormous carriages upon ordinary lines, and are in strong contrast with them in the much higher proportion they afford of paying to deadweight—the deadweight hauled on the Festiniog Railway is, indeed reduced to the utmost minimum. This remark applies alike to engines, passenger carriages, and good, trucks, which carry four times their own weight of paying load. The carriage wheels are 18 inches in diameter, and the floors of the vehicles only about 7 inches above the roadway."

—The Roman Catholics of the 41st Regt. have presented a testimonial to the the R. C. Chaplain at Subathoo, in the form a large silver *claret jug*.

Thursday, July 14.

—Reuter's express; Hongkong, June 23: Tumults have occurred at Nankin in consequence of rumours of the kidnapping of children. The Mandarins have issued rewards of a hundred dollars (each) for the apprehension of the kidnappers, thus countenancing the report.—A cry is being raised that foreigners are concerned in these crimes.—Several Chinese, under torture, have confessed their complicity at the instigation of foreigners. An attack by the mob upon the French missionaries is hourly expected.—The Viceroy is endeavouring to pacify the people. The excitement has spread to other cities.—At the instigation of Consul Medhurst, the gunboat, *Dove*, proceeds to Nankin to afford protection.

—The Mandvee Post Office clerk has been convicted of misappropriating 352 letters and sentenced to 5 years' imprisonment.

—*Friend of India*: "The returns presented by the Lunatic Asylums at Bareilly and Benares show how large a proportion of native insanity is due to intoxication or physical excess. In both the percentage of lunacy due to the use of intoxicating drugs was 27·63, and to intemperance and extreme use of ardent spirits, 2·59.'

—Rev. G. Kerry, in *Daily News*: "In consequence of my letter (about the Income Tax gatherers), two officials were sent to Roskhali and Dum-Dum to enquire into the truth of the charges. But who were these men who were sent? I can scarcely credit the truth of the fact I am about to state, but I have it on the testimony of eight witnesses who were personally interested in the enquiry. I am told by them that the *very Assessor*, against whose misconduct they complained, was sent down accompanied by a friend to enquire into the question of his own guilt or innocence!"

Friday, July 15.

—*Times of India*: "The Government have issued an order through John Connon, Esq, the Chief Magistrate of Police in Bombay, directing the visitors of the Colaba Lunatic Asylum to forward a full report to Government of all the circumstances attending the death of Gunnoo, a lunatic, who died from injuries received as reported in the *Times of India*, a few weeks ago. In consequence of this order a circular was issued to all the visitors, who will meet on Saturday, at the Fort Police office, and investigate the matter."

—Galle telegram, 14: The *Candia* sailed for Suez at midnight without the Australian Mails. Apprehensions are now beginning to be entertained regarding the safety of the *Malta*.

The South Australian Government has entered into an agreement with Captain Noel Osborn to construct a line of telegraph from Port Augusta to Port Darwin, on condition that the Company land the cable at the latter port.

—The Resident at Aden writes: "The officer commanding at Perim informs me that Pasha Sulenie Bey had arrived at Sheikh Syed, Bab-el-Mandeb, from Hodeida, bringing a force of about 400 men with him, and that the Bey had ordered the French Company there to stop building; that the Pasha is about to erect a fort near the well of good water at Sheikh Syed; also that the French traders were building a fort, and had brought eight guns for it, and that six more were coming." This is a Turkish force.

—Deaths last week, 242.

—The *Bombay Gazette* hears that Sir Jamsetjee Jejeebhoy, Mr. G M. Stewart, Hon. Mungaldas Nathoobhoy, and Mr. Havelock, are to be members of the Legislative Council.

—*Overland Mail*, June 24: Mrs. Gilliland has recovered 3,000*l*. from the P. & O. Company for the loss of her husband by the wreck of the *Carnatic*.—The thirty-third anniversary of the Queen's accession to the throne was celebrated on June 20. The Queen has reigned longer than any reigning European sovereign.—The Belgian Cabinet has resigned.—More difficulties in regard to the Education Bill have presented themselves. Mr. Richard's amendment in favour of secular education is still under discussion.—Mr. Goschen has made a lucid speech on the state of the poor. He is assured of the diminution of distress and pauperism in the country.—A proposition to exclude the bishops from the House of Lords has been discussed by the Commons and defeated by 158 votes to 102.—The Archbishop of Canterbury has signified that he he does not concur in the proposition that the English bishops should register a protest against the proceedings of the Council at Rome.—A terrible accident to a train on the Great Northern Railway has caused the death of eighteen persons and the injury of many others.—Dean Stanley preached a funeral sermon at Westminster Abbey on the late Mr. Charles Dickens on June 19.—Lord Arthur Pelham Clinton, whose name has been prominent in the recent Treasury prosecutions for personating women, has died suddenly of scarlet fever.—Among the deaths recorded this week are:—Prince Jerome Bonaparte; Admiral R. Mitfort; Lieut.-Gen. E. H. D. E. Napier; Lieut-Col A. Le Gallais, Bengal Staff Corps; Lord A. P. Clinton; Major F. Davis, Madras Staff Corps; and Major de la Bere.

Lady Simpson, widow of Sir James Y. Simpson, died at Killin, Perthshire, on June 17.

THE LATE SIR JAMES SIMPSON.

Yesterday, funeral sermons with reference to the late Sir James Simpson were preached in Free St. John's Church, of which the distinguished physician was a member. In the forenoon the Rev. George Philip, pastor of the congregation, preached from 1st Thessalonians, ii. 13-16. Towards the close of his discourse he said:—"As Sir James Simpson had been for many years a member of this congregation, it is fitting that we should spread a few fragrant flowers on his honoured grave. It is not for me to refer at any length to the splendid genius which God originally kindled, and which an untiring energy, a sleepless industry, an indomitable persistence so nobly fed and fanned. With wondrous ease and swiftness he climbed the ladder of fame and honour, till it has become a difficult task even to count the golden steps. Had he achieved but one of several brilliant triumphs, it would have served to render his name immortal. It is the happy privilege of medical science directly to contribute to subdue the pain in which the whole creation groaneth and travaileth together until now. Through his noble contribution her conquests have been vastly extended, and the woes of suffering humanity immeasurably lightened. To a nature like his, success of this kind was peculiarly gratifying. Discoveries, however brilliant, if barren of beneficent results, would have wanted half their interest. To do good, and to communicate he forgot not. It was his life-work. Every discovery, therefore, which enlarged the field of benevolence became invested to him with a special charm. The successes with which his labours were crowned served only to stir ambitious fires. Every new attainment became a loftier eminence whence he could descry the ever-widening horizon of truth and love, and with wistful heart look out into the great eternity beyond. But the grandest of all his discoveries remains to be told. It was the discovery of the love of God to him in Christ Jesus. At the present day no testimony is more valuable than that which flows from the lips of princes in science to the necessity of personal conversion, and to the consciousness of its personal experience. On both these points he uttered no uncertain sound. With much humility but unhesitating confidence, in public and in private, his testimony was that of the Apostle, 'I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.' Amid the cares, anxieties, and troubles of an overdriven life, the reality of this testimony had been tried and tested. The time was approaching when it was to pass through the last and great ordeal. He who had so long spread the couch of rest for others must now himself encounter the King of Terrors. The thought of death was neither strange nor alarming. With what sad and yet joyful interest one now reads

the lines which I understand he wrote three years ago at Geneva. I quote two of the stanzas :—

Amid this world's unceasing strife,
When flesh and spirit fail me ;
I stop and think of another life
Where ills can ne'er assail me,
Where my wearied arm shall cease its fight,
My heart shall cease its sorrow,
And this dark night change for the light
Of an everlasting morrow.

Then shall be mine, through grace divine,
A rest that knows no ending,
Which my soul's eye would fain descry
Though still with clay 'tis blending.
And Saviour dear, while I tarry here,
Where a Father's love has found me,
Oh ! let me feel, through woe and weal,
Thy guardian arm around me.

For some time the stalwart frame had been giving indications that the heavy and constant strain to which it was subjected was greater than it could bear. As he entered the dark valley, he found that he was not alone. One was there—unseen, unheard, but of whose presence there was a deep consciousness—One who through His own death has abolished death to them that believe in Him. Clinging to Him he feared no evil ; His rod and His staff they comforted him. At the first fatal onset I had the privilege of seeing him. He knew that death might come at any time. He spoke of it without fear. His countenance was radiant, his soul was in perfect peace. Not a word was uttered about what God had done by him in a long life of usefulness. All was about what God had done for him through Christ Jesus. Nothing struck me more than the child-like simplicity of his faith in Christ. No doubt as to his acceptance in the Beloved clouded his mind. Quoting the passage, 'Whosoever believeth in Him shall not perish,' he twice repeated both the words 'whosoever,' and 'shall not perish,' laying great emphasis on them. Some days after, when he recovered for a short time, he said to me that he believed his recovery was in answer to prayer, and spoke in the most decided way as to the power and prevalency of it. The relief was of short duration. The next time I saw him he was worse, but there was the same happy countenance, the same unclouded peace. His eye kindled as we spoke of the body of our humiliation being fashioned like Christ's body of glory. It was not long before unconsciousness supervened, and the spirit gently returned to God who gave it. He has passed away in the bright afternoon of life. Those that look out of the windows were not darkened, the daughters of music had not been brought low, the almond tree had not begun to flourish, when the silver cord was loosed, the golden bowl was broken, the pitcher was broken at the fountain, the wheel broken at the cistern. But a moment remains to gather up the lessons which this illustrious life so impressively teaches. I glance at one. What is man, at his best estate, without Christ? Here was genius, training, industry, success, rank, influence, worth—a constellation of glories. And yet what would they all have come to apart from personal communion with the Lamb of God? Without that communion, the most brilliant life is but a flaming meteor darting athwart the sky, to lose itself in the blackness of darkness. With that communion established and maintained, the humblest life becomes sublime, the grandest life is clothed with immortality, funeral processions are turned into triumphal marches, and the emancipated spirit is an everlasting jewel in Christ's resplendent diadem."

In the afternoon, the Rev. Professor Duns, of the Free Church College, officiated, and preached from Acts xvii., 18. At the close of the discourse, the rev. gentleman made feeling allusion to the death of Sir James Simpson, dwelling at some length on the religious character of the lamented deceased.—*Daily Review*

TELEGRAPHIC NEWS.

London, July 6th.—The following information has been received from Pekin, dated 25th June :—An organized out break of the mob took place on the 21st inst., when they massacred all the French priests. M. Rochefort, Secretary to the Legation, the French Consul, the Sisters of Mercy, and three Russian subjects.—The Cathedral was burnt to the ground.—Order has since been restored.

8th.—The London journals of to-day censure General Prim's project of placing the Prince of Hohenzollern on the Spanish throne, and consider it calculated to wound the legitimate susceptibility of France.

9th.—The East India Contracts Bill has been read a third time in the House of Commons.—The Report of the Commission of Enquiry into over-regulation prices has been completed, tie (? It will be) submitted to the Queen, by whom, it is understood, the vested interests of officers will be recognised.—Neither the Russian, French nor English Governments have received official information of the alleged massacre at Pekin.—The death of Bishop Milmore is announced.—Great excitement prevails in France in consequnce of the candidature of the Prince of Hohenzollern for the Spanish Crown.—There is a panic on the London Stock Exchange and on the Paris Bourse.

11th.—A great fall has taken place in the funds.—The Spanish Minister of War has ordered all conscripts to join their regiments and the occupation of the strategic positions on the northern frontier.—The order of the Star of India is to be conferred on M. de Lesseps, and M. de Lange is to be knighted.—The name of Serjeant Kinglake appears in the obituary of the week.—Strong hopes are entertained of a peaceful solution of the Franco-Prussian difficulty.—The King of Prussia has admitted having authorized the Prince of Hohenzollern to accept the crown of Spain. He has promised to give a definitive reply to France to-morrow.

12th.—In the House of Commons last night, Mr. Grant Duff, replying to Mr. Chadwick, said he believed that some of the Indian authorities desired the prompt cultivation of the mulberry tree for the production of silk.—Replying to Colonel Sykes, he said that no examination for the Indian Medical Service would take place this year, the Department being at present overmanned.—Lord Fitzgerald brought up the reply of the Queen to the Address of the Indian officers stating that there was every reason to believe the grievance complained of would be redressed. Regarding the Bonus claims, Her Majesty would direct a further examination to be made for the purpose of ascertaining whether the conditions in which compensation was granted were fully observed.—The Spanish Ambassador at Paris has received a telegram from the father of the Prince of Hohenzollern announcing that he has telegraphed to General Prim the renunciation of his son's candidature for the throne of Spain.

13th.—There is a general belief that peace has been secured by the renunciation of the Prince of Hohenzollern of his candidature for the Spanish throne, but no official communication has yet been made to the Chamber by the French Government.—Rumours are current that there are dissensions in the French Cabinet on the question of peace or war.

14th.—The death of Lord Chief Justice Gifford, is announced.

Paris, 8th.—The semi-official "Constitutionnel" says that so soon as the French Government are convinced of the determination of the Spanish Ministers to persist in the candidature of the Prince of Hohenzollern, they will break off diplomatic relations. With regard to Prussia she must refuse her authority to the Prince of Hohenzollern to reign in Spain.

10th.—The reply of Prussia regarding the candidature of the Prince of Hohenzollern is expected in Paris to-day. If it is unsatisfactory France will immediately make military preparations.—The third reading of the Irish Land Bill has passed the Lords.—It is asserted here that Prussia's reply respecting the candidature of the Prince of Hohenzollern will be awaited until Monday.—The Prussian journals say that Prussia is not interested in the question, and consider war impossible.

13th.—In the Corps Legislatif to-day, Count de Grammont stated that the Spanish Ambassador had officially declared yesterday that Prince Leopold of Hohenzollern had renounced his candidature for the Spanish throne. The French negociations with Prussia, which never had any other object than to secure his renounciation, were not yet terminated, and it would therefore be impossible to discuss them or submit them to the Chamber to-day. A general account of the negociations and the Government reply to certain interpellations would be made on Friday.

14th.—France is not satisfied with the renunciation of the Prince of Hohenzollern already announced, and has asked a guarantee from Prussia never to consent should the Prince resume his candidature hereafter.—The King of Prussia has declined to receive again Count Benedetti (French Ambassador at the Court of Berlin), and has sent word through an Aide-de-Camp that he has no further communication to make.—The reported dissensions in the Cabinet are denied.

Florence, 14th.—The Œcumenical Council has voted the infallibility of the Pope by 450 against 88 votes.—*Daily Review.*

Miscellany.

The following has been sent to us from a far country :

GO TELL JESUS.

Bury thy sorrow,
The world has its share ;
Bury it deeply,
Hide it with care.
Think of it calmly
When curtained by night,
Tell it to Jesus,
And all will be right.
Tell it to Jesus,
He knoweth thy grief ;
Tell it to Jesus,
He'll send thee relief.

Gather the sunlight,
Aglow on thy way ;
Gather the moonbeams,
Each soft silver ray.
Hearts grown aweary,
With heavier woe,
Droop' mid the darkness—
Go, comfort them, go !
Bury thy sorrow,
Let others be blest ;
Give them the sunshine—
Tell Jesus the rest.

—*The Alliance News* has a review of the recent Opium debate in the House of Commons. The writer, referring to Sir Charles Wingfield's remarks, says :

The Sikhs, he says, "were most addicted to opium eating, yet they were the most energetic race in India." We venture to contradict this *in toto*. We have the assurance of two officers, both men of intelligence, one of whom spent eighteen months and the other nearly twelve years in the Punjaub, that they never heard of the Sikhs being the least addicted to opium. They certainly use bhang, a comparatively innocent extract from hemp, but opium eaters they are not, and, however courageous as soldiers, they are not equal in energy to some other classes in the Punjaub as traders and cultivators.

The Rajpoots are opium eaters, and Mr. Henry St. George Tucker, a very different authority from Sir Charles, declared many years ago, in terms o, indignant regret (see Memoir of his official careerf by Mr, Kaye), that our opium system was fostering their degrading and dangerous habit (dangerous to the public peace), and not only theirs but that of our own subjects. For, so far from the startling assertion of Sir Charles Wingfield, "But whatever the effects of opium in China, the result was greatly to reduce its consumption in India," being true, tr is, if Mr. Tucker is to be believed, the very reverse of the truth, as any candid man in his right mind would predicate. The growth and manufacture induce and foster the consumption of the drug much more than the publican's trade does that of spirits in his own case, as we could prove, did time and space allow.

Now for another assertion in Sir Charles's own words : "Besides its cultivation conferred great benefits on the districts where it was carried on."

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Indeed! We have positive assurance from an officer long at the head of the quarter-master general's department, Bombay presidency, and now holding its most important frontier command, that he found the people of Malwa starving for bread, while the zemindars were amassing money; and it s another well-known fact that grain is imported from a distance, by the expensive means of pack cattle, into this, nearly the richest-soiled district in India. If this be a beneficial state of things in Sir C. Wingfield's estimation, we cannot think highly of his judgment.

In concluding his speech, Sir Charles, of whom we will now take leave, speaks with almost as much admiring unction of the quality of the Indian opium and excellent method of its cultivation as if it were the apocalyptic "leaves from the tree of life for the healing of the nations," and some of the other speakers go near to doing the same thing. We had purposed to scan *seriatim* the other speeches on the same side, but it is unnecessary. As pork takes many names—of ham, bacon, sausages, pettitoes, &c. —and is still pork, so these speeches are, figuratively speaking, pork with a difference, and very rank and unclean moral meat they are in the eyes of every Christian or humane man. We look back with horror and loathing on the carnage of the Roman circus and *naumachia*. Can the Almighty be believed to look with less loathing on the forced tribute (for such it is) which makes far larger holocausts? No *suppressio veri* and *suggestio falsi*, in which the speakers all indulge more or less (we except Mr. Denison, who attempts no disgraceful glosses), can cancel the damning fact that when the Chinese Government had the will and the power to free the kingdom from the pest, we prevented them by a murderous and cowardly war. We grant that what Mr. Gladstone says is true, that our relations with China are altered since the days of the contraband trade. They altered for the worse, for the poisonous import into the country and the drain of its wealth from it have been increased by the legalization of the traffic, and the intrinsic lawlessness remains, intensified by fresh elements of tyranny from without and of anarchy and demoralisation within, one and all being our handiwork.

The cuckoo-cry of "moderate use" and the comparisons with alcohol are so foreign to all argument regarding a forced traffic that we might well pass them unnoticed, but we will not. Great God! to try to justify poisoning the Chinese because the British lower orders poisons themselves! What, is the fact at home, and what is the predicable fact in China, on an *a fortiori* inference as regards use and abuse? Have honourable members like Rip Van Winkle been for years asleep and unconscious of their surroundings, and of the British statistics of spirit consumption, and drunkenness, and pauperism, and misery, and crime—crime so largely springing from the abuse of alcohol that magistrates and judges from the bench have declared that banish drunkenness from the land, and their vocation, with all its mournful and costly aids and appliances, would nearly cease? But that the fact stares us in the face, it would be almost incredible that any Englishman would dare to broach such an argument.

—From a paper on the Santals in the *Christian Intelligencer*: I may mention in confirmation of my opinion of the morality of the people, that though I have had a dispensary for more than two years with seldom less than 20 patients a day and sometimes more than 50, and of which half the patients have been Santals, I have had only one case, as far as I can recollect or trace back, of any disease resulting from immorality among the Santals, whereas of Hindu patients one-twentieth and Mahomedan patients one-tenth at least, are suffering from the consequences of their own wickedness or from some syphilitic taint inherited from their parents.* In confirmation too of the general morality of the Santals, I must instance the state of the training school of between 30 and 40 young men and boys, which for several years has been under my care, considering that at first it was altogether heathen, and for the last three years it has been half Christian and half heathen—the heathen slightly still out-numbering the Christians in it—the purity of morals has been most striking. I came down to take charge of it from Lucknow, where I had had an orphanage for five years, and where, notwithsanding the most severe discipline and the most careful watching, I was almost powerless against the awful wickedness of the boys. I came down here prepared to encounter the same among these boys. I watched them, I sifted them in every way I could think of—yet among those young men, so unskilful in concealment, so inapt in every kind of disguise and deceit, I have never had reason even to suspect immorality. Indeed their frank, open bearing, their activity, their diligence, would go a long way to prove them innocent of such offences. It is true that the people have very low ideas of marriage, that they think nothing of putting away their wife, simply because there has been some disagreement about the children, or because she does not cook the food properly, yet a wife is a wife even to them.

Their great sin unquestionably is drunkenness: indeed in the old it is an almost universal sin: and unquestionably as far as man can see, this is the greatest obstacle to the spread of Christianity.

"Some think that as far as regards religion we have nothing to contend with. The Santals are spoken of as a people who have no religion and whom it must be very easy to convert. They have no caste, indeed, in the sense that Hindus have, but they are most tenacious of their religion. Caste is with them little more than a name, yet they have shut out from eating with them *almost all* who have become Christians—and have declared them bidol or outcasts. I say almost all, for though nominally put out of caste, yet it is a fact that in many places their heathen relatives still eat with the Christian when there is no one by who might report the matter. Their religion is not a mere fetishism, not entirely the worship of spirits or demons, though doubtless this enters largely into it. Their worship is partly a hero worship —the five or six brothers—monre ko turin ko, with their supposed sisters Jaheirva and Gosainera, are evidently some men of old, men of renown, who once took the lead among them and were afterwards deified. They have worship of their ancestors too—indeed I think this is always what they most cling to, and for which they most earnestly plead. The manjhi than, so conspicuous in very Santal village street, marking out the house of the head man, really so picturesque, the little square thatched roof on its slight wooden pillars with its round topped stone, with two little wooden doll-like heads projecting out of the ground in the middle with the gharra, and the little toy-like broom, slung above them —this is the place dedicated especially to the worship of the forefathers of the village manjhi, though the two little heads are said to represent more especially Pilchu Haram and Badhi, the first man and woman. Here at their great festivals they scatter a few drops of blood, or pour out libations of handi (rice beer) to the shades of those who in life loved the drink sowell. In addition to this they have their *lares* and *penates*, their especial household and tribe gods, the names of which are kept secret from generation to generation, the father never telling his son even until he is well advanced in age, and then only on the payment of a rupee and a change of raiment!! Some of the Christians have told me the names of these special family daimonia, yet even the laugh with which one or two told me those once dreaded names, I thought I heard a little still of superstitious tremulousness and a little fear of publicly proclaiming the awful and mysterious names. Yet unquestionably the great worship of all is that of Marang Buru (the Great Mountain)—and though no doubt this worship is always connected locally with some great mountain, either a mountain in Singbhoom, or else Lugu Buru in the Ramgurh district, probably the former—yet that of Marang Buru is not a local worship, nor is the idea of some great mountain inseparable from it—but if there is any worship of the devil in the world it certainly is that of Marang Buru. To him always is attributed the temptation of the first pair, though the sin was not eating the forbidden fruit, but intoxication, and in it he is represented not so much as an enemy as the servant of God. Without any prompting on the missionary's part Marang Buru to a Christian Santal is always the synonym of Satan."

* I may mention, in passing, the extreme frequency of epilepsy among the Santals.—When Dr. Emslie, the Medical Missionary of Cashmere, spent a few days here, he was quite astonished at the summary of cases; yet few of them terminating in idiotcy or apparently ver[illegible] affecting the general health. Perhaps the n[illegible] strikes one in going through the list of dise[illegible] great number of instances of partial paralysis. The last peculiarity is the frequent occurrence of a peculiar cachexia and most extensive ulceration, which is, as far as I can trace it, the result of blood poisoning, owing to eating the flesh of those animals that have died from some glander-like or similar form of disease.

PASSENGERS ARRIVED.

Per *Deccan 8th*:

From Southampton.—Col. Stanley Scott, Mr. Williams, Mr. W. R. Samas, and Col. Wilson.

From Marseilles.—Mr. R. A. Lyall, Mr. H. T. Prinsep, Major Lloyd, Mr. Scott, and Dr. Bird.

Per *Atlantic, 9th*:

Lieutenant Cullen, Lieutenant Smith, Mr. and Mrs. Kleinstuber and two children, Mr. and Mrs. Hardenque and two children, Miss. Andrew, Mrs. Searle, Mrs. Mashall, Mr. Cope, Mr. and Mrs. Fitzgerald, Mr. R. H. Evan, Mr. Donderry, Mr. and Mrs. Lecike, Lieutenant Weigall, Ensign Denniss, Ensign Harward, Ensign Cust, Surgeon Parr, Surgeon Skues, Assistant Surgeon Stannard, Captain and Mrs. Evans, Mrs. and two Misses Davis, Mr. and Miss Costling, and Mr. Lawrence.

Per *Golconda, 15th*:

From Southampton.—G. H. Bolas, Mr. Rust, Mrs. Russell and infant

From Marseilles.—Captain Bushby, Captain Bell, Mr. Macnaghten, Mr. Rowland, Lieut- [illegible], Mr. Dewar.

From Suez.—Mr. Tait, and 3 European soldiers.

PASSENGERS SAILED.

Per *Historian, 9th*:

Mr. and Mrs. G. C. Cooke and family, Mr. Birkbeck, Mr. C. B. D. Marks, Mr. D. Marks, Captain and Mrs. Wooldridge and family, Mr. Hood, Captain Tottenham, Captain Waller, and Mr. H. Barry.

Per *Salsette, 13th*:

For Southampton.—Major-General and Mrs. Fitzmayer, Captain D. J. C. W. Bruce, Captain J. White R. A., Mr. W. B. McBain, Lieutenant Barton, and Mr. James Walker.

For Marseilles.—Mr J. A. J. Shaw, Mr. L Clay, Mr. J. H. Morris, Mr. J. Lund, Mr. Pym, Mr. Dinshaw Nowrojee Belgaumwalla, and Lieutenant Logan-Home.

For Suez.—Mr. J. S. Porter, Mr. Allen Stoke, Mr. N. S. Leger and Mr. J. Melville.

Per *Alhambra, 12th*:

For Liverpool.—Mr. and Mrs. Macbeth, Mr. Wilson, Mr. Dresser, and Captain Evans.

DOMESTIC OCCURRENCES.

BIRTH.

GORDON—At Middle Colaba, Bombay, the wife of W. E. Gordon, Esq., of son.

MARRIAGE.

MOODY—RAMSAY—July 4th, at Sukkur, Mr. John Moody, Engineer, to Agnes Rebecca, third daughter the of late Archibald Ramsay, Apothecary, Bombay Presidency.

DEATHS.

COOPER—July 5th, at Kirkee, Robert Charles, infant son of Mr. F. Cooper, 31 Middle Colaba, aged 11 months and 29 days.

THOMPSON—July 7th, at Parel, of disease of the liver, George Thompson, B. B. and C. I. Railway, aged 32 years, deeply regretted.

PERCIVAL—July 9th, at Bombay, Henrietta, daughter of E. H. Percival, Esq., C. S., aged six months.

HART—May 2nd, while crossing the Bay of Biscay en route to England, of pulmonary consumption, the beloved wife of Mr. Eugene Donald Hart, Barrack Master, Bombay Presidency.

ROBINSON—July 9th, at Poona, of fever, Francis Howell Robinson, aged 18 years and 3 months.

DULLARD—July 11th, at Nagpore, William Dullard, Fiter G. I. P. Railway, aged 33 years, deeply regretted.

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